

human rights in the name of conscience. In politics it produced the Colignys, the Williams the Silent, the Cromwells who were to fight for these rights in their own stiffnecked, puritan fashion, and to take the lead in opposition to arbitrary government. We may forgive its harshness, and injustice towards the individual in consideration of its services to humanity, in the face of arbitrary power oppressively used. This stern school was a necessary training for a future mission to which humanity owes much.

Calvin, like Luther, impressed his personality very deeply on the movement of which he was the champion. To his followers, not only in Geneva but in France, Holland, South Germany, England, Scotland, his opinions and doctrines were practically identical with Christianity. His dictatorial influence is an extraordinary testimony to the moral and intellectual force of the man. It did much for the spread of the Reformation in Western Europe. It did even more than that of Luther to overthrow the tyranny of Rome over mind and conscience. It did far more for the cause of political liberty, for it identified religious with political freedom to a far greater degree, and his followers did not hesitate, when challenged to mortal combat, to champion both, sword in hand, in Scotland and the Netherlands, and later in England. But it cannot be said that it did much for liberty of thought or conscience. It showed, in fact, all the intolerance of its own intensity and combativeness, and its intolerance received a terrible commentary in the burning of Servetus for heresy at Calvin's instigation. This barbarous deed, taken along with the persecution of the Anabaptists in every Protestant land where Anabaptism disputed the dominant Protestant creed, serves to remind us that sixteenth-century Protestantism was by no means identical with liberty as we understand it. It was, of course, and had for over a thousand years been, the current dogma that heresy is a crime worthy of death, and the dogma, though anti-Christian, was as natural to a Protestant as to a Catholic. The Catholics exemplified it wholesale whenever they had the chance. Unfortunately, the Protestants did not sufficiently learn from their own bitter experience of Catholic intolerance to practise that charity which is a cardinal doctrine of Christianity, and to